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# The Greek Language: An Historical Study

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Richard C. Leonard

THE GREEK LANGUAGE: AN HISTORICAL STUDY

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# THE GREEK LANGUAGE: AN HISTORICAL STUDY

Richard C. Leonard

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## I. Introductory Remarks

This paper is designed so that it can be read without difficulty not only by those who have studied the Greek language but also by those with only a limited knowledge of the Greek alphabet. Accordingly, although all Greek words appear in the Greek alphabet, most of them are transliterated in parentheses, especially where the Greek letters do not resemble their English equivalents. Furthermore, most quotations of Greek texts are provided with interlinear translations so that the arrangement of ideas is apparent to those who cannot translate the Greek themselves.

In Section VI. the usual method of transliteration is explained, since the English words of Greek derivation listed in that section were transliterated according to that method. However, the method used by the writer differs slightly, as he feels that in certain cases the usual transliteration tends to give an incorrect idea of the actual pronunciation of the Greek word. For example, the Greek letter υ (upsilon) is usually transliterated as y, whereas the actual sound of the letter was something like the German ü, and occasionally u as in chute. The writer's system of transliteration is given along with the Greek alphabet on the following two pages, and the reader can refer to it whenever necessary in reading this paper.

No attempt has been made to deal with the accents of Greek in terms of transliteration. In ancient times the three accents--the acute (´), the circumflex (^) and the grave (`)--denoted a certain pitch, but their function at present is to differentiate words of similar spelling, or in some cases to indicate changes in spelling from an original form, as with the circumflex over vowel contractions.

## The Greek Alphabet

Capital Letters	Small Letters	Name	Writer's Transliteration	Pronunciation
A	α	Alpha	a	<u>a</u> as in <u>father</u>
B	β	Beta	b	<u>b</u> ; sometimes <u>y</u>
Γ	γ	Gamma	g, (n)g	<u>g</u> as in <u>got</u> ; sometimes soft, by forcing air through it; <u>n</u> as in <u>finger</u> before γ, κ, ξ or X
Δ	δ	Delta	d	<u>d</u> ; sometimes <u>th</u> as in <u>weather</u>
E	ε	Epsilon	e	<u>e</u> as in <u>get</u>
Z	ζ	Zeta	dz	<u>dz</u> as in <u>adz</u>
H	η	Eta	ē	<u>a</u> as in <u>late</u>
Θ	θ	Theta	th	<u>th</u> as in <u>hothouse</u> <sup>1</sup>
I	ι	Iota	i	<u>i</u> as in <u>pit</u> , <u>ee</u> as in <u>feet</u>
K	κ	Kappa	k	<u>k</u>
Λ	λ	Lambda	l	<u>l</u>
M	μ	Mu	m	<u>m</u>
N	ν	Nu	n	<u>n</u>
Ξ	ξ	Xi	x	<u>x</u> as in <u>fix</u> (not as in <u>Xylophone</u> )
O	ο	Omicron	o	<u>o</u> as in <u>obey</u>
Π	π	Pi	p	<u>p</u>
P	ρ	Rho	r	<u>r</u>
Σ	σ(ς) <sup>2</sup>	Sigma	s	<u>s</u> as in <u>sit</u>
T	τ	Tau	t	<u>t</u>
Υ	υ	Upsilon	u, u <sup>3</sup>	<u>u</u> as in <u>chute</u> , but more often as German u
Φ	φ	Phi	ph	<u>ph</u> as in <u>mop handle</u> <sup>1</sup>
X	χ	Chi	kh	<u>kh</u> as in <u>blockhead</u> <sup>1</sup>

(1) Not th as in theory, ph as f in fat, nor ch as in German Ach, according to Chadwick, John, The Decipherment of Linear B, p. 22

(2) at the end of a word

(3) transliterated as u in cases where the usual English transliteration is y

Capital Letters	Small Letters	Name	Writer's Transliteration	Pronunciation
Ψ	ψ	Psi	ps	ps as in <u>tipsy</u> , not as in <u>psychology</u>
Ω	ω	Omega	ō	o as in <u>note</u>
	Ϝ	Digamma	v	v or probably w, as in <u>power</u> <sup>4</sup>
	Ϟ	Rough Breathing	h	<u>h</u>

The Greek alphabet has been in constant use since the eighth century B.C., and was derived from the Phoenician alphabet. Greek colonists in Italy gave the Romans a modified version of the Greek alphabet, which became the Roman alphabet in which English is written.

The principle source for the information contained in this paper is The Greek Language, by Basil F. C. Atkinson (London: Faber and Faber, 1933), hereinafter referred to as "Atkinson." For information on other sources referred to, consult the bibliography.

Of the importance of the study of the Greek language little need be said; the final section of this paper should be evidence enough. The greatness of Greek civilization is in no small measure due to the adaptability of the language with which the Greeks expressed themselves; and as western civilization owes much to that of ancient Greece, so it is indebted to the vehicle of that civilization.

(4) Digamma and the rough breathing are not considered part of the Greek alphabet. Digamma fell out of use around 350 B.C., since in most cases it was superfluous; similarly, we might drop the w in power and spell it pour, rhyming with sour.



## II. The Indo-European language family

Greek is a member of the Indo-European family of languages. There are seven other branches represented by currently spoken languages: (1) Germanic-- extinct Gothic; modern German, English, Dutch and the Scandinavian languages; (2) Balto-Slavic-- Lithuanian, Polish, Russian and the southern Slavic tongues; (3) Aryan-- ancient Vedic and Sanskrit; modern Hindi, Bengali and Persian; (4) Italic-- ancient Oscan and Umbrian; Latin and the modern Romance languages such as French, Spanish, Italian and Rumanian; (5) Celtic, once widely spoken but now confined to the British Isles and Brittany; (6) modern Armenian; (7) modern Albanian. There have been Indo-European languages belonging to none of these groups, as is the case with certain languages of the ancient Hittite Empire.

Indo-European languages have, of course, certain common characteristics and even certain words. For example, our English word father is the equivalent of Sanskrit pitár, Greek πατήρ (patēr), Latin pater, German Vater, French père, Armenian hair, and Old Irish athir. In each case a common Indo-European root has been altered according to certain linguistic tendencies.

In Indo-European languages a word normally consists of three elements: a root, which carries the principal meaning of the word, plus a suffix and ending, each of which conveys certain information about how the word is being used. For example, the Greek word κυρίου (kuriou) "of a lord" may be divided into a root (κυρι-) signifying a noble person, a suffix (-ο-) indicating the masculine gender (κυρία means "lady"), and an ending (-υ) indicating the



genitive case. In modern languages such as English the inflections, or changes in suffix and ending, have been lost. We employ prepositions, emphasis, punctuation and word order to express what was formerly conveyed by inflections. We make no change in the word itself, except to add s in the plural. The following table will illustrate the difference between an inflected and a non-inflected language of the Indo-European group:

λαλεῖ κύριος	(lalei kūríos)	- a lord speaks
ὁ λόγος κυρίου	(ho logos kūríou)	- the word of a lord
λαλεῖ κυρίῳ	(lalei kūrīō)	- he speaks to a lord
βλέπω κύριον	(blepō kūrion)	- I see a lord
λάλει, κύριε	(lalei, kūrīe)	- Lord, speak!

The five cases of Greek (nominative, genitive, dative, accusative and vocative, in the order listed above), with five more forms in the plural, are able to do what in English requires an extensive reworking of the sentence.

Certain English nouns illustrate the use of suffix and ending to a limited extent. For example, the word actor's can be divided into a root (act-) plus a suffix (-or-) signifying masculine gender (as opposed to actress) and an ending (-s) indicating possession.

We have been using nouns as examples of inflection; the situation is similar in the case of verbs. Older Indo-European languages, of which Greek is a good example, expressed person, number, voice, tense and mood through inflections of the verb, whereas in English these are expressed by means of auxiliary verbs, word order, relative clauses, and, to far less an extent than in Greek, through verb inflections (conjugations). The

reader who wishes to explore this matter further is referred to a Greek grammar.

It should be added that the use of suffixes and endings in Indo-European and other inflectional languages differs from the method of agglutinative languages, such as Bantu, Japanese, Korean and the Ural-Altaic family. In agglutinative languages the various addenda to the verb stem have meaning even when standing alone, and can be shifted around in different combinations or piled up in long and complicated forms based on a single stem. This is not true of inflectional languages; the inflections of a word have no meaning apart from the stem, and each inflectional element is limited to a certain usage and position relative to the stem.

The various branches of the Indo-European family share not only the characteristic of inflection, but also certain inflections themselves. Atkinson gives these examples.<sup>1</sup> A hypothetical common genitive singular ending *\*-ās* occurs in such varied forms as Lithuanian *rañk-os* "of the hand", Latin *familiās* "of the family", Irish *mnā* "of the woman" and Greek *ἐκκλησίας* (*ekklē-siās*) "of the church." Reduplication of the verb stem in the perfect tense may be observed in Sanskrit *mammāté*, Greek *μέμονα* (*memona*) and Latin *memini*, all involving reduplication of the root *\*men-* "to think, remember."

No trace of the parent Indo-European language survives today; many forms have, however, been hypothetically reconstructed by noting changes which have occurred in the various branches of

(1) Atkinson, p.4

the Indo-European family. Such forms are always preceded by an asterisk, as with *\*-ās* and *\*men-* above.

The history of the various branches of the Indo-European family demonstrates the fact that the matters of language and race are entirely separate; a normal human being of any race can speak any language of the world provided he learns it as a young child. Language is, however, affected by social conditions; the English language, for example, is the product of social conditions in England in the period following the Norman conquest. The French-speaking rulers and Anglo-Saxon-speaking populace had to communicate with one another, and the end result of this need for mutual intelligibility was a combination of their two languages. Strong nationalistic feeling can preserve a language even when social conditions favor its combination with another language or perhaps its complete disappearance. The revival of Hebrew as the everyday speech of Israel is a case in point, as are the preservation of the Irish and Welsh tongues in spite of the efforts of the English to impose their language on the conquered peoples.

There was, apparently, no Indo-European race, nor any Indo-European empire to spread the use of the language as the Roman Empire did in the case of Latin. Probably Indo-European was propagated by migratory bands whose language superseded those of the peoples in whose lands they settled. This seems to have been the case in Europe; the Basque language of the Pyrenees is a surviving non-Indo-European tongue. The Indo-European language probably spread from an original home in Central Europe. Being

separated from one another, the various migratory bands developed their own dialects of Indo-European; these dialects became separate languages through contact with other peoples whose speech was not of Indo-European origin.

The oldest extant literature in an Indo-European language is the Sanskrit Rig-Veda, a collection of hymns dating from the twelfth century B.C. or earlier. The Aryans, who produced this literature, were inhabitants of India who had migrated from southeastern Europe, via Asia Minor, around 2000 B.C.

### III. Early history of Greek; the dialects<sup>1</sup>

The period during which Greek developed as a separate Indo-European language seems to be 2100-1600 B.C. The Greek language was brought into Greece from the north; around 2000 B.C. Greek-speaking peoples began to move from the Danube valley toward the Aegean. Upon reaching the sea, they came into contact with the Minoans of Crete, and with the Mycenaeans, who were a part of the Minoan civilization. Possibly the Mycenaeans had been an earlier Greek migration which had absorbed the Minoan culture of the original inhabitants of Mycenae.

The four main dialect groups of the Greek language were (1) Attic-Ionic (2) Aeolic (3) Arcado-Cyprian, and (4) West Greek. Possibly these dialects were the result of four separate invasions from the north. The Ionians were probably the first to reach Greece; they so regarded themselves in historic times, and Ionian is the name given to Greeks in ancient Persian and the Pentateuch. Our name Greek comes from Graeci, a small tribe of Epirus with whom the Romans first came into contact. The Dorians, a part of the West Greek dialect group, were the last migration; they settled around the Peloponnesus and drove the previously-established Arcadians into the center of the isthmus. For the areas in which the several dialects were spoken, consult the accompanying map.

The people speaking the different dialects were not isolated from one another; moreover, from early times there was a good deal of commerce between Greece and Asia Minor, and the Greek language must have been influenced by Lydian, Carian, Lycean and other non-

(1) Most of the material in this section is taken from Atkinson, pp. 11-26 and 165-197.

Indo-European languages of Asia Minor. Ancient records show that the speakers of these languages had known the original non-Greek inhabitants of Greece, the Pelasgians, Leleges and Minyans. The Greeks must have come into contact with them also, and no doubt absorbed characteristics of their languages into the Greek.

It was the influence of these languages which enabled Greek to build a wealth of vocabulary and expression, and made it possible for Greek to become the greatest vehicle of world literature. In selecting at random five passages of Greek literature from Homer to Plato, Atkinson found a proportion of from one in thirteen to one in seven words not of Indo-European origin. "Thus the Greek language tends to confirm evidence obtained from other sources that points to the fact that the Greeks borrowed much of their religion and particularly their ideas of government from older civilizations, that they came down from lands remote from the sea, and that to some extent they absorbed the peoples in whose territory they settled. Greek is a language predominantly Indo-European, which yet shows clear traces of the impact of ancient cultures upon the Greek mind and manner of life."<sup>2</sup>

The period of the dialects lasted until the time of Alexander the Great of Macedonia (356-323 B.C.), when the *κοινή* (koinē) or common Greek arose as a world-language based principally on the Attic dialect. A remnant of the Doric dialect spoken in Laconia is thought to have persisted to the present day in the Tsakonian dialect spoken in the same region.<sup>3</sup>

(2) Atkinson, p.26

(3) The reader will perhaps recall Lampito, the Spartan woman in Aristophanes' Lysistrata. Her Laconian dialect is often rendered in English as a Scottish brogue.

The Attic-Ionic dialect was spoken in Attica, Euboea, most of the Cyclades, Ionia (in Asia Minor), and the islands of Chios, Samos and Icaria. One prominent characteristic of Attic-Ionic was the change of an original long  $\alpha$  (a as in father) to a sound represented by  $\eta$  ( $\bar{e}$ , equivalent to English long a as in late). Examples are  $\acute{\iota}\sigma\tau\eta\mu\iota$  (histēmi) "I stand", from an original root \*stā- common to all Indo-European languages, and  $\mu\acute{\eta}\tau\eta\rho$  (mētēr) "mother", from an original root \*mātr. Another characteristic was the substitution of the combination  $\epsilon\omega$  ( $e\bar{o}$ ) for  $\alpha\omicron$  ( $\bar{a}\omicron$ ), as in  $\lambda\epsilon\acute{\omega}\varsigma$  for  $\lambda\alpha\acute{\omicron}\varsigma$  ( $l\bar{a}\omicron\varsigma$ ) "a people." The letter  $\phi$  (digamma, pronounced like English v or w) was lost very early in Attic-Ionic.

Attic and Ionic differ in a number of respects. Certain vowel combinations contract into one vowel in Attic, but remain uncontracted in Ionic. The combination  $\sigma\sigma$  (ss) in Ionic is often  $\tau\tau$  in Attic, as in  $\gamma\lambda\acute{\omega}\tau\tau\alpha$  (glōtta) for  $\gamma\lambda\acute{\omega}\sigma\sigma\alpha$  "tongue."<sup>4</sup> The noun termination  $-\eta\iota\omicron-$  is found in Ionic and other dialects, but in Attic appears as  $-\epsilon\iota\omicron-$ , as in  $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\iota\omicron\varsigma$  (basileios) "royal." Attic influence becomes apparent in Ionic inscriptions around the fifth century B.C. and increases from that time onward. Attic came to be the language of educated people when Athens became the cultural center of Greece; hence the Attic dialect has been abundantly preserved for us in literature, whereas the other dialects are known to us chiefly through inscriptions preserved in various Greek cities.

The Aeolic dialect group had three main subdivisions: Les-

(4) Notice that our English words glottal and glossary, derived from the Greek, exhibit the same difference in spelling.



bian, spoken on the island of Lesbos and in Aeolis, on the mainland of Asia Minor; Thessalian, spoken in eastern Thessaly; and Boetian. These last two were overlaid with Northwest Greek. Among the characteristics of Aeolic was a tendency to replace  $\alpha$  with  $\omicron$  in conjunction with  $\rho$ , as in  $\beta\rho\omicron\chi\acute{\upsilon}\varsigma$  (brokhus) for  $\beta\rho\alpha\chi\acute{\upsilon}\varsigma$  "short." There was a tendency to replace a dental consonant ( $\tau$ ,  $\delta$ ,  $\theta$ ) with a labial ( $\pi$ ,  $\beta$ ,  $\phi$  respectively) before front vowels, as in  $\pi\acute{\epsilon}\sigma\sigma\upsilon\rho\epsilon\varsigma$  (pessures) for  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$  "four", and  $\beta\acute{\epsilon}\lambda\phi\omicron\iota$  (Belploi) for  $\Delta\epsilon\lambda\phi\omicron\iota$  "Delphi."

In Lesbian and Thessalian, the preposition  $\tilde{\alpha}\nu\acute{\alpha}$  (ana) "up" takes the form  $\tilde{\omicron}\nu$  (on); the preposition  $\tilde{\alpha}\pi\acute{\omicron}$  (apo) "from" had the form  $\tilde{\alpha}\pi\acute{\upsilon}$ . In these two dialects, contract verbs are conjugated as verbs in  $-\mu\iota$ , as in  $\kappa\acute{\alpha}\lambda\eta\mu\iota$  (kalēmi) for  $\kappa\alpha\lambda\acute{\epsilon}\omega$  (kaleō) "I call", which ordinarily contracts to  $\kappa\alpha\lambda\tilde{\omega}$ .

A peculiarity of Thessalian was the tendency to identify  $\alpha$  with  $\epsilon$ , resulting in such forms as  $\delta\iota\acute{\epsilon}$  for  $\delta\iota\acute{\alpha}$  "through." Long  $\omicron$  is always represented by  $\omicron\upsilon$ , never by  $\omega$ . Often the final vowel of a preposition is cut off, a process known as apocope. The particle  $\delta\acute{\epsilon}$ , meaning "and" or a weak "but", is replaced by a form  $\mu\acute{\alpha}$ .<sup>5</sup> The Thessalian dialect appears as late as the first century B.C.,

Most extant Lesbian inscriptions date from the late fourth century B.C. Lesbian shows psilosis, or loss of the rough breathing (equivalent to English h).

The Boetian dialect was strongly influenced by Northwest Greek. Its most important characteristic was the shifting of the whole

(5) Is there any significance to the fact that  $\mu\acute{\alpha}$  resembles the Italian ma and French mais, both meaning "but"?

vowel system to closer positions. Thus ε, ει became ι; αι became η; η became ει; οι became υ (like the German u) and eventually ει. The vowel υ, however, never became rounded as it did in Attic, where it came to approximate the German u; in Boetian, υ is sometimes spelled ου or ιου, indicating that it had a sound like the name of our English letter u.

The following is an example of Thessalian Aeolic, an inscription from Phalanna in Pelasgiotis. It dates from the fifth century B.C., before the introduction of the Ionic alphabet; hence ε stands also for η, and ο for ω. Note the presence of the digamma (Ϝ), the substitution of κ for τ in κίς "any", and the substitution of π for τ in ἀππείσαι (appeisai) for ἀποτείσαι (apoteisai) "to repay."

A law. If ever of the citizens any one appropriates  
Νόμος. Αἴ κε τῶν Ϝασσῶν κίς Ϝαλίσσκειται]

common moneys having and not is able to repay the...  
κοινὰ χ[ρ]ῆματα ἔχ[ο]ν καὶ μ[ὲ] δύναται ἀππείσαι το...

"If any citizen spends public money which is in his possession and is unable to reimburse..."<sup>6</sup>

Here is how the above would appear in Attic:

A law. If of the citizens any one appropriates common  
Νόμος. Ἐὰν τῶν ἀστῶν τις αἰρήσῃ κοινὰ

moneys which he has and not is able to repay the...  
χρηματα ἃ ἔχει καὶ μὴ δύνηται ἀποτίσαι το...

Arcado-Cyprian was spoken only in Arcadia and on the island of Cyprus; this dialect was the furthest removed from Attic. Some peculiarities of Arcado-Cyprian are the replacement of τ by σ before ι; the substitution of κᾶς for καί "and" and πός for πρός (pros) "toward"; and use of the dative case, as against the

(6) Given and translated in Atkinson, p.170

(7) My own translation

genetive, after the prepositions ἀπό (Attic ἀπό) "from" and ἔξ (ex) "out of."

Attic forms begin to appear in Arcadian inscriptions in the third century B.C.; considerable Doric and Northwest Greek influence is also present, since Arcadian was surrounded by the West Greek dialect. The following inscription is from Mantinea and dates from the fifth century B.C. Note the psilosis in Ὀσέοι; with the rough breathing it would appear Ὀσέοι (hoseoi). ε and ο stand for η and ω respectively, and the digamma is present. πέ is a shortened form of πεδά (peda, for Attic μετά "with").

With ~~whomever~~ the oracle condemns or by investigation  
Ὀσέοι ἂν Χρεστέριον κακρίνε ἔγνωσται

is condemned of the property, with the house-servants  
κακριθέε τῶν Χρεμάτων, πέ τοῖς φοικιάταις

of the god to be, and houses to be divided the ones  
θεῷ εἶναι, καὶ φοικίας δάσασσθαι τὰς

ever here being.  
ἂν ὁδ' εἰσας.

"In the case of anyone condemned by the oracle or condemned by judicial process to confiscation of property, his property with his slaves is to go to the Goddess, and his houses here are to be divided."

The inscription would appear in Attic as follows:

ὅτῳ ἂν το χρηστήριον κατακρίνη ἢ γνώσει κατακρίθῃ  
τῶν χρημάτων, μετὰ τῶν οἰκετῶν τῆς Θεοῦ εἶναι,  
καὶ οἰκίας . . . τὰς ὁδ' οὔσας.<sup>8</sup>

The Cyprian branch of Arcado-Cyprian was written not in the Greek alphabet but in a syllabic system peculiar to the island. The syllabary was derived from an earlier Cypriot language and

(8) Atkinson, pp. 177-178

was extremely unwieldy when used with Greek. A vowel sound had to be inserted between two normally adjacent consonants, since the syllabary had no way of representing a consonant without attaching a vowel to it to form the syllable. Thus, in the example below, the word βασιλεύς (basileus) "king" is written pa si le u se.<sup>9</sup> Between the vowel i and a succeeding vowel, a consonant equivalent to English y was inserted (written j as in German ja); hence in the example ἰάσθαι (iasthai) "to heal" is written i ja sa ta i.

In addition to its writing system, Cyprian had other peculiarities, such as the occasional use of ξ (x) in place of γ (g), the replacement of the preposition ἐπί "upon" with ὕ, and the substitution of the forms δυφάνω (duvanō) and δώκω for the present stem of δίδωμι "I give." The syllabary fell out of use after 300 B.C., when the Attic κοινή spread to Cyprus.

The inscription given below dates from between 449 B.C., when the Athenians withdrew from Cyprus, and 391, when Edalium (Idalium) united with Citium. It consists of an agreement between the city of Edalium and the physician Onasilos for care of the wounded during the siege of Edalium by the Persians and Citians.

ὅτε	τὰν	πτόλιν	Ἐδάλιον	κατέφορον
o te	ta	po to li ne	e ta li o ne	ka te vo ro ko ne
Μᾶδοι	κὰς	Κετιῆφες	ἰν	τοῖ Φιλοκύπρον
ma to i	ka se	ke ti e ve se	i	to i pi lo ku po ro ne
φέτει	τῷ	Ὀνασαγόραν	Βασιλεύς	Στασί-
ve te i	to	o na sa ko ra u	pa si le u se	sa ta si-

(9) This is, of course, a transliteration into English syllables of the symbols used in the Cypriot syllabary.

κυπρος      κὰς ἂ πτόλις      Ἑδαλιῆφες      ἄνο-  
 ku po ro se   ka se   po to li se   e ta li e ve se   a no-  
 γον      Ὀνάσιλον      τὸν Ὀνασικύπρον      τὸν ἱα-  
 ko ne   o na si lo ne   to no na si ku po ro ne   to ni ja-  
 τῆραν      κὰς      τὸς      κασιγνέτος      ἵασθαι  
 te ra ne   ka se   to se   ka si ke ne to se   i ja sa ta i  
 τὸς      ἀνθρώπος      τὸς      ἰν τᾷ      μάχαι      ἱκμα-  
 to se   a to ro po se   to se   i ta i   ma ka i   i ki ma-  
 μένος      ἄνευ      μισθὸν.  
 me no se   a ne u   mi si to ne.

"When the city of Idalium was besieged by the Persians and Citians, in the year of office of Philocyprus son of Onasagoras, King Stacicyprus and the city of Idalium directed Onasilus son of Onasicyprus the physician and his brothers to attend the men wounded in the fighting."<sup>10</sup>  
 (The remainder tells how Onasilos was paid.)

West Greek divides into

and Doric, both having subdivisions. Those of Northwest Greek included Phocian, West Locrian and Elean. In the third century B.C. the Aetolian league, an alliance of city-states, produced a kind of Northwest Greek κοινή, principally for diplomatic purposes. Attic influence is detected in Phocian inscriptions as early as the middle of the fourth century B.C., but the Northwest κοινή persisted to the second century A.D.

In Northwest Greek, α occurs in many cases where other dialects have ε, as in ἱαρός for ἱερός (hieros) "temple" and Ἄρταμις for Ἄρτεμις "Artemis." Adverbs of place are formed with -ει rather than -ου, as in πεῖ for ποῦ "where." τ is retained before ι and not replaced by σ, leading to such forms as δίδωτι for δίδωσι "he gives" and Ποτειδάων for Ποσειδάων "Poseidon." The position of words at the beginning of a conditional sentence is unique among the dialects; in Northwest Greek one finds αἴ τίς

(10) Atkinson, pp. 180-181

κα instead of αἴ κέ τις (Aeolic), εἰάν τις (Attic) and εἴ κέ σις (Arcado-Cyprian) "if anyone..." This expression is prominent in inscriptions, which are usually concerned with governmental decrees.

The example below is from Delphi and dates from the fifth century B.C.; η and ω are not present, but the dialect employed a symbol represented by the letter h, which was equivalent to the rough breathing mark.

The wine not do carry from the track; if but ever  
Τὸν φοῖνον μὲ φάρεν ἔς τοῦ δρόμου, αἴ δέ κα

one carries, let him appease the god to whom ever  
φάρει, ἡλαξάστο τὸν θεὸν ἡδὶ κα

it is mixed and let him thoroughly sacrifice  
κεραίεται καὶ μεταθυσάτο

and let him pay five drachmas. Of this and to the  
κάποτεισάτο πέντε δραχμάς. τούτου δέ τῷ

one having accused the half.  
καταγορέσαντι τὸ ἡμισσον.

"The wine must not be taken out of the stadium. If anyone takes it, let him propitiate the god for whom it is mixed and expiate his wrongdoing by a sacrifice and pay five drachmas. Half of this sum is to go to the one who brought the charge."<sup>11</sup>

In Attic the above inscription would appear as follows:

Τὸν οἶνον μὴ ἔνεγκε ἔκ τοῦ δρόμου. εἰάν δέ τις  
ἐνέγκῃ, ἡλαξάσθω τὸν θεὸν ᾧ ἂν κεραννύεται  
καὶ μεταθυσάτω καὶ ἀποτισάτω πέντε δραχμάς.  
τούτου δέ τῷ κατηγόρησαντι τὸ ἥμισυς.<sup>12</sup>

Doric, the other main subdivision of West Greek, comprised three dialects: the dialect of Laconia, Heraclea and Messenia;

(11) Atkinson, p.183

(12) My own

the dialect of Argolis; and that of the Doric islands, Crete, and Pamphylia in Asia Minor. The most distinctive of the Doric dialects is Cretan. In this dialect the form of the preposition **πρός** is **πορτί**; **λ** is represented by **υ**, indicating that it had come to be pronounced far back in the mouth. Final **ς** is often assimilated into the first letter of the next word, as in **ταθ θυγατέρας** (tath thugateras) for **τὰς θυγατέρας** "the daughters."

The example of Doric presented below is from Argos, dating from about 500 B.C. No Attic rendering has been attempted; an English translation must supply several words and rearrange this quaintly phrased document. (or so it seems to us). In the first sentence, for example, the words a magistrate being inquires into must be inserted after if anyone; in the Greek, of course, the meaning would be clear due to the inflections, but in English the word order must be changed to make any sense. The symbol h representing the rough breathing is used. Most of the words differ in spelling from the Attic; **ἡ βολά** (ha bola) "the council" is **ἡ βουλή** (hē boulē) in Attic, **τῶν γρασμάτων** (ton grassmaton) "of the bills" is **τῶν γραμμάτων** (tōn grammatōn), and **ποτελάτο** (potelato) "let it enforce" would be **προστελεσάτω** (prostelasatō), a combination of **πρός** "toward" and the imperative of **τελέω** "execute, complete."<sup>13</sup>

of treasures the ones of the Athena, if anyone, either  
**[Θ]εσαυρῶν [τῶν] τὰς Ἀθαναίας αἴ τις [ἔ**

the council the around Ariston, or the ones joining together,  
**τὰν βολὰν τὰν] ἀνφ' Ἀρίστονα ἔ τὸν συναρτύοντας**

or other any dispenser, inquires into, a magistrate being,<sup>14</sup>  
**[ἔ ἄλλον τινα ταμίαν εὐθύνοι τέλος ἔχον**

(13) As near as I can determine.

(14) I. e., "having"



or admits to court or takes to law the bills, because  
 ἔ δικάσ[τοι] ἔ δικάσφοιτο τὸν γρασμάτον ἕνεκα  
 of the deposit or of the action of the assembly, let him flee  
 τὰς καταθέσιος ἔ τὰς ἀλιάσσιος, τρέτο  
 and let be subject unto Athena. The and council let enforce  
 καὶ δαμευέσσοθo ἐνς Ἀθαναίαν. ἡα δὲ βολὰ ποτελάτο  
 happening. If but ever not, they liable let be unto  
 ἡαντιτυχόνσα. αἴ δέ κα μέ, αὐτοὶ ἐνόχοι ἔντο ἐνς

Athena.  
 Ἀθαναίαν.

"With regard to the treasures of Athena, if any magistrate demands enquiry into the conduct of the council under the presidency of Ariston or of the body of officers or of any other treasury official, or if any suit is entertained or brought by anyone because of the submission of the proposals or because of the action of the assembly, he shall be banished and his property confiscated to Athena. The council which is in office shall enforce this or be themselves liable to Athena."<sup>15</sup>

Atkinson believes that "generally speaking, they (i.e. the dialects) were not so far apart as to prevent the speakers of one group from understanding those of another without undue difficulty."<sup>16</sup> The Attic poets seem to have considered the Doric dialects "rough and ridiculous"; Arcadian was probably considered rustic and archaic. Arcado-Cyprian seems to have the most peculiar vocabulary, and an Athenian would have found the dialect of Crete difficult at first. Withal, however, the situation seems comparable to that in the present-day English-speaking world; A Vermont farmer can converse, if he should care to, with a native of Charleston, South Carolina, and a Midwesterner can read Robert Burns or the Australian author Nevil Shute.

(15) Atkinson, p.190

(16) Atkinson, p.196

#### IV. Formation of the κοινή

Attic became the standard literary language of Greece in the fifth and fourth centuries B.C. This classical Attic was, however, the language of the educated, and was paralleled by a spoken Attic; the κοινή or world-language of the Hellenistic age was a natural development of the spoken or vernacular Attic, influenced by the other dialects and also by non-Greek languages. The literary κοινή was a compromise between the spoken κοινή and the literary Attic.

Before the development of the Attic-based κοινή there had been types of κοινή based on other dialects, such as the Northwest κοινή.<sup>1</sup> However, since Athens was the literary center of Hellenic Greece, it was natural that Attic should assume prominence. The other dialects resisted its influence but in most cases eventually gave way; only the Doric of the agricultural communities of Laconia seems to have survived.<sup>2</sup>

Two main causes brought κοινή Greek, based principally on Attic, into prominence as a world-language. The first of these was the political situation of the Mediterranean world in the several centuries preceding the Christian era. The conquests of Alexander the Great introduced Greek culture and language throughout a wide area in the eastern Mediterranean region, and the subsequent conquest of Greece by Rome brought Greek civilization into the West. The Roman Empire embraced peoples of diverse nationalities, and a common language had to be found if these peoples were to live together under one government. Only

(1) See p. 16

(2) See p. 10

the Greek, established by Alexander, could fulfil the role of a world-language.

The Germanic languages-- German, Dutch, English and the Scandinavian tongues-- have moved farther apart, whereas the several Greek dialects fused into the *κοινή*. No great conqueror has arisen to unite all the Germanic-speaking peoples, as Alexander did for the Greeks.

The second main cause for the prominence of Greek was "the intrinsic worth and greatness of the language itself...Whatever the impetus given to the establishment of the language by Alexander, it could never have maintained itself were it not possessed of power and flexibility sufficient to make it acceptable and accepted by the various races among which it became established."<sup>3</sup> The genius of Greek thinkers and writers was such that "their work found a response in the human mind wherever it came to be known and studied."<sup>4</sup>

The *κοινή* established itself as the language of everyday life in Asia Minor, Egypt, Cyrene, Sicily and other areas; it was the language of commerce throughout the Graeco-Roman world and the official language of the East, except for the Roman army which used Latin. In many places Greek existed side by side with local languages.<sup>5</sup> It was the language of learning; Greeks were the school teachers of the Empire, and while both Greek and Latin were taught in the West, Greek alone was taught in the East.

(3) Atkinson, p.264

(4) Atkinson, p.265

(5) John 19:19-20-- "Pilate also wrote a title and put it on the cross; it read, 'Jesus of Nazareth, the King of the Jews.' Many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek."

Greek came into such wide use that "even natives concerned to perpetuate their own traditions used Greek for the purpose, even when addressing a native audience, and even when using the native language they frequently adapted Greek forms and motifs."<sup>6</sup> The Septuagint Bible, translated from the Hebrew, is the foremost example; it was prepared for the Jews outside Palestine, most of whom had adopted Greek as their spoken language.

Culturally, Rome came to be as much a province of Greece as were the nations of the East. Roman literature depended on Greek models, and although Roman writers retained Latin, they used a large number of Greek words. Rhythmic verse may have entered Latin by way of Greek, having been a Semitic development. The Roman Senate and imperial governors had decrees published in Greek; the well-known passage in Shakespeare's Julius Caesar is true to actual conditions, since all educated Romans knew Greek.<sup>7</sup> Paul, in writing to the church at Rome, wrote in Greek, as did the Emperor Marcus Aurelius (121-180) in composing his Meditations.

There was no violent break between the Attic vernacular and the κοινή it became; in developing into a world-language, however, Attic Greek underwent a series of modifications. Many of these changes were the result of the absorption of other dialects. Ionic influence in the κοινή is apparent, for example, in the use

(6) Hadas, Moses, Hellenistic Culture, p.45

(7) "Cassius: Did Cicero say anything?

Casca: Ay, he spoke Greek.

Cassius: To what effect?

Casca: Nay, an I tell you that, I'll ne'er look you i' the face again; but those that understood him smiled at one another and shook their heads; but for mine own part, it was Greek to me."

of *μον-* (mon-) "only" instead of the Attic *ἕτερ-* (heter-) "other one (of two)", as in *μονόφθαλμος* (monophthalmos) for *ἑτερόφθαλμος* "one-eyed." The influence of Homer, whose dialect was Ionic, may be responsible for a number of words used in the *κοινή*. West Greek is responsible for such forms as *πιάξω* (piadzō) for the Attic *πιέξω* "press, squeeze", the use of *α* in place of *ε* being a characteristic of that dialect. The probable soft pronunciation of *β*, *γ* and *δ* in the vernacular *κοινή* are most likely due to Doric influence; Northwest Greek contributed, among other things, the accusative plural ending in *-ες*, as in *τέσσαρες* for *τέσσαρας* "four."<sup>8</sup>

By and large, however, Attic prevailed over the other dialects. Attic spelling became the standard, as in *ἵλεως* (hileōs) "gracious", *-εως* being the Attic spelling of *-ας*.<sup>9</sup> Verb endings in *-ω* sometimes replaced those in *-υμι*, as in *δεικνύω* for *δείκνυμι* "show, point out." *η* appears often in place of the Doric long *α*, as in *ἡ βουλή* for *ἅ βολά*.<sup>10</sup> Attic inflections generally prevailed.

Some changes in the formation of the *κοινή* were non-dialectical; they were necessary because of the new role the Greek language was coming to perform. Attic grammar was simplified and made less strict in the *κοινή*; the optative mood vanished, and the dual number of the verb, along with the superlative ending *-τωσαν*, was on the decrease. Where speakers of the different dialects were in constant association, as was the case with the soldiers of Alexander's Army, pronounced dialectisms unintelli-

(8) Most of the material presented at this point comes from Robertson, A. T., A Grammar of the Greek New Testament in the Light of Historical Research, pp. 61-66.

(9) Although certain words such as *λαός* (see p. 11) carried the non-Attic spelling into the *κοινή*.

(10) See p. 18

gible to all were gradually dropped. Furthermore, non-Greeks learning the new world-language could not be expected to master all its subtleties. In becoming a cosmopolitan language suited to the practical affairs of life throughout the Graeco-Roman world, the κοινή lost many fine distinctions of meaning.

A large number of words received new meanings in the κοινή. συναγωγή (sūnagōgē), formerly "a coming-together" or "assembly", came to mean "religious meeting", hence "synagogue." ἀνακλίνω (anaklinō), formerly "lean (something) against", or in the passive, "recline", became "recline at the meal", hence "dine." ἔρωτάω (erōtaō), formerly "ask (a question)", came also to mean "ask (for something)" or "beg." σχολή (skholē), formerly "leisure time", became "school."

Some words underwent modifications in form. λυχνίον (lukhnion) "lamp-stand" became λυχνία in the κοινή, changing gender from neuter to feminine. οἰκοδομήμα "building, habitation" became οἰκοδομή, making the same change in gender. ἔστηκα (hestēka), the perfect tense of ἵστημι (histēmi) "stand", gave rise to a present tense form στήκω. τεκνίον, the diminutive of τεκνόν "child", lost its force.

Although the Greek dialects disappeared in the period of the κοινή, many cities of the Mediterranean area developed characteristic manners of expression; these local variations were not, however, dialects, but may be compared with the speech of different cities in the English-speaking world, such as Boston, Brooklyn, Chicago, London, New Orleans or Melbourne. Alexandrian Greek, for example, had its peculiarities, some of which were the use of οἱ instead of αἱ for the feminine plural nominative arti-

cle, adjectives in -η instead of -α, καθείς for ἕκαστος (hekastos) "each", and the indicative in place of the subjunctive. Furthermore, the Alexandrian manner was somewhat unwieldy and capricious, as seen in such word compounds as κατανωτιζόμενος (katanōtidzomenos) "turning around against", from κατά "down" and νωτίξω "turn one's back"; or παρασυγγράφειν (parasu(n)ggraphein) "to break contract with", a combination of παρά "from beside", σύν "together with" and γράφειν "to write."

In extant examples of the vernacular κοινή, many variations are due to the difference in education of the writers, and to their personal idiosyncracies. Inscriptions, being usually government decrees, generally have a more formal speech.

Existing side-by-side with other languages, the κοινή Greek was naturally subject to their influence. Italic, Celtic and Germanic languages exerted pressure from the west and north, but the principle non-Greek influences came from Asia; indeed, Alexander's campaign had sparked a widespread fusion of Greek and Asiatic cultures. Hebrew influence, for example, can be observed in the case of πνεῦμα (pneuma), which originally meant simply "a blast of wind"; Jewish writers used it to express the Hebrew word ruah "wind" or "spirit", and thus πνεῦμα came to mean "spirit" in a religious sense.

The widespread use of Greek resulted in the development of linguistic scholarship. The seat of Greek learning in the period of the κοινή was not Athens but Alexandria in Egypt, and it was the Alexandrian school which sought to purge Asianisms from the Greek language. The Alexandrian pedants, after some indecision as to which dialect was to be the standard, finally settled on the literary Attic, which they regarded as the highest stage in



the development of the Greek language. The Attic revival resulted in an artificial literary language out of touch with the spoken *κοινή*, although the Atticists wrote in the *κοινή* period; it had little effect on the further development of the vernacular, which became, with certain modifications, the Greek of today. One significant contribution of the Alexandrian school, however, was the introduction of the system of accents, around 200 B.C., as an aid to non-Greeks attempting to learn the language.

Greek continued to be widely spoken in the eastern Mediterranean region after the decline of Rome and the breakup of the western half of the empire. It was the official language of the Byzantine Empire until the fall of Byzantium in 1453.

## V. Greek literature

The earliest masterpieces of Greek literature are the Homeric epics, the Iliad and the Odyssey. They are written, apparently, in the living language of the island of Chios in the ninth century B.C., although in a poetic, not conversational, style. The dialect of Homer is Ionic mixed with Aeolic, though later editors inserted many Atticisms. The Homeric epics form the foundation of Greek literature, and epics were written in imitation of Homer after the everyday speech had changed, thus producing an artificial epic dialect. Hesiod the Boetian farmer, who lived in the eighth century B.C., produced works in imitation of Homer.

The seventh century B.C. brought an outburst of lyric poetry in the works of Alcman of Sparta, Sappho and Alcaeus who wrote in the Lesbian dialect, and Stesichorus. Lyric and elegaic poetry continued strong into the sixth century. Solon wrote in the Attic dialect, Ibycus of Rhegium in Doric-epic, and Theognis of Megara in the style of Homer and Hesiod. Theognis wrote political opinions, for which lyric verse is not well suited; hence the need for a prose style became apparent.

The first philosophers also wrote in verse. Thales, Anaximander and Anaximenes introduced new terminology into the Greek language; none of their works have survived, however. Philosophers continued to write in verse until the middle of the fifth century B.C.; Heraclitus (fl.500) and the Eleatics embodied their increasingly abstract thought in hexameter.

The lyric tradition continued; among the later lyricists are Anacreon of Teos (fl.530), Simonides (fl.510), Telesilla (fl.510), Corinna (fl.500), Timocreon (fl.500), Pindar (fl.490),

Bacchylides (fl.470), and Praxilla (fl.450). Pindar the Boetian (522?-443) stands apart from the others in his freshness of expression, although his style, according to Atkinson,<sup>1</sup> is artificial and draws upon Aeolic, Doric and Homeric elements. One important feature of his work is the creation of compound words, indicating that he had caught the spirit of the Greek language, that he knew how to use it in ways to which it was particularly adapted.

Meanwhile a Greek prose style had arisen; Hecataeus of Miletus the historian (fl.520) was one of the first prose writers. The works of Empedocles in the middle of the fifth century B.C. mark the change from poetry to prose as the vehicle for philosophic thought. At about this time lyric poetry lost its prominence in Greek literature and was replaced by drama and prose.

We know little about the spoken language from Homer to the fifth century B.C.; we have only the literary language. Linguistic change occurred between Homer and Hesiod, but from the time of Hesiod there was simply the adaptation of the Greek language to suit various literary purposes.

The close of the Persian Wars, which occupied the first quarter of the fifth century B.C., ushered in the Golden Age of Athenian culture. Drama had arisen in the sixth century but became prominent in the fifth. Aeschylus (525-456 B.C.) marks the height of Greek tragedy; his language is far removed from everyday speech and possibly many of his audience failed to catch the underlying meaning of his dialogue, though the emotional effect, according to Atkinson, would have been great. Sophocles (496?-406 B.C.) carried on the tradition of Aeschylus, but relied on plot and action

for his effect, simplifying the language as compared with that of Aeschylus. In Euripides the simplicity of language is carried even farther; in his works there is no ideal world, as in Aeschylus, but the real world of his audience. After Euripides, tragedy lingered on in a few minor writers and finally died out around 380 B.C.

"Perhaps there was sufficient tragedy in real life," remarks Atkinson, "from which comedy alone could provide relief."<sup>2</sup> Comedy at Athens increased in importance from the time of its introduction in the first half of the sixth century B.C., but unfortunately little of the work of earlier comedy writers has been preserved. Comedy gives a better indication of the nature of everyday speech than does tragedy. "Course language, which is a frequent occurrence in comedy, is...of great linguistic value, as obscene or semi-obscene words often belong to the oldest stratum in a language, and their use by the Athenian comic poets becomes a factor of importance in the etymological study of the whole of the Indo-European family."<sup>3</sup> Aristophanes (448?-380? B.C.) is the chief of the Greek comedy writers; his school maintained itself till 380 B.C. There is a difference in subject matter between Greek prose and verse; the former was thought fit only for practical subjects, the latter being the vehicle of idealistic thoughts. Hence there is also a difference in vocabulary. Heraclitus, greatest of the Ionian school of philosophers, wrote in prose around 500 B.C. The historian Herodotus (fl.443) was the master story-teller; he wrote in a literary Ionic style probably based on his predecessors. In

(2) p.240

(3) Atkinson, p.244

his tales his language is simple and straightforward, but in his history he cannot maintain this simplicity. Thucydides (471?-400? B.C.) flourished about twenty years after Herodotus. He wrote in the Attic dialect, but since his predecessor historians were Ionic writers his style retains many Ionicisms. His sentences are somewhat clumsy.

Turning to philosophy, Anaxagoras (500?-428 B.C.) used the same literary Ionic as Herodotus. Only a few fragments of the work of Democritus are extant. Hippocrates (460?-377? B.C.) was the first great medical writer of Greece, and a large collection of literature has been falsely ascribed to him. The dialect of his authentic writings is similar to that of Herodotus. Hippocrates and later medical writers developed medical terminology through the use of compounds, new stem-formations or ordinary words in a technical sense.

One of the most popular of all Greek prose writers is Xenophon (434?-355? B.C.), who wrote in the Attic dialect. His Anabasis contains some of the simplest language in all Greek literature, and has been widely read by students of Greek. His Memoirs of Socrates is not as simple.

The orators of Athens produced prose from 440 to 320 B.C. Antipho (480?-411 B.C.) was the first of the great orators and a contemporary of Euripides. Thirty years later came Lysias (450?-380? B.C.), considered in antiquity the producer of the purest Attic oratorical prose. Isocrates (436-338 B.C.) and Isaeus followed. The most popular of the orators was Demosthenes (385?-322 B.C.), who produced balanced sentences, though more com-

plicated than those of his predecessors. The orators as a whole have a continually flowing style in the pure Attic dialect, both being necessary due to the nature and role of oratory in Athens during the troubled years of its decline as a political power.

The high point in Greek philosophic literature was reached with Plato (427?-347 B.C.). His dialogues reflect the actual conversational style of the times, indicating the widespread use of particles and their accompanying gestures, and the unbroken flow of speech. Though Plato has no learned style, he uses ordinary words in technical senses, such as εἶδος "an appearance, visual image", which he used in the sense of "class, sort", or ψυχή (psūkhē) "life force", which he employed to mean "soul" or "spirit (of a man)." Plato's successor Aristotle (384-322 B.C.) has a "terse and difficult" style, and he makes no attempt at flowery or oratorical language.

The beginning of the κοινή period brought the Septuagint version of the Hebrew scriptures. Although a translation from another tongue, the Septuagint is a part of the development of the Greek language; Hebraisms in the Septuagint are no more apparent than in the King James Version which has played such an important part in English literature, and "its other deviations from the classical idiom can be paralleled in other Greek writings of the period."<sup>4</sup>

The writers of the New Comedy, beginning with Menander (342-291 B.C.), epic writers such as Timon of Phlius (fl.279) and the poets of Syracuse under Hiero II (270-216 B.C.) are also part of the development of the language. The scientific and mathematical writings of Archimedes (287?-212 B.C.), while in the Doric dia-

(4) Hadas, p.48

lect of Sicily, reflect Attic philosophic style. In the middle of the second century B.C. Polybius, a native of the Peloponnesus, wrote a history of Rome in the Attic *κοινή*; his language resembles that of the New Testament more than it does that of Thucydides or Plato. Dionysius of Halicarnassus (fl. 30 B.C.) and Diordus Siculus (fl. 8 B.C.) wrote in an oratorical style, while Strabo the geographer (63 B.C.? - 24 A.D.?) wrote in a style for the general public.

We come now to the two bodies of *κοινή* literature most closely related to the speech of the common people of the Graeco-Roman world in the Hellenistic period: the New Testament and the papyri.

Four linguistic traditions flow into the New Testament. (1) the most prominent is probably that of the Septuagint, apart from which the New Testament would have been largely unintelligible. However, unlike the Septuagint, the New Testament is a book originally conceived in Greek, not Hebrew, although Hebraisms do occur. Luke 1:5-2:38, containing the story of the births of John the Baptist and Jesus, is a notable Semitic-flavored section; possibly Luke heard the story told by one whose native tongue was Aramaic, the everyday language of Palestinian Jews.<sup>5</sup> (2) The style of the historians is important in Luke-Acts, and the preface to the gospel is worthy of the great orators of the period in its smoothly flowing manner. Literary style, in the sense of creative force, is part of the makeup of the New Testament. (3) The language of Greek philosophy also found an outlet in the New Testament. Words like *εἶδος* and *ψυχή*, referred to above,<sup>6</sup> kept their philosophical meanings in the New Testament. Other words of this type are

(5) Although recent discoveries have led scholars to believe that Hebrew was more widely spoken among Jews of the first century than had been previously suspected.

(6) See p. 31 on the Septuagint.



λόγος "word, saying", which came to mean "reason, principle" in philosophy and the New Testament; ἀρχή "beginning", which became also "first cause"; and μορφή "shape", which became "outward appearance" as opposed to the real substance of an object. Words such as ἐκκλησία "a summoned assembly", later "church", and οἱ ἅγιοι (hoi hagioi) "the holy ones", later, "the saints", acquired technical meanings for the first time in the New Testament. (4) The spoken language of the people figures prominently in the composition of the New Testament; the early Christians, the authors and receivers of the New Testament writings, were not generally of the educated classes, but were men of practical affairs.

The most literary of the writings found in the New Testament are those of Luke, comprising the Gospel which bears his name and its continuation, the Acts of the Apostles. Tradition has it that Luke was a physician, and the presence of medical terms and the interest shown in Jesus' miracles of healing in Luke's gospel seem to support the tradition. His graceful style has already been referred to; the example below is from the story of the birth of Jesus. A careful historian, Luke takes pains to relate the event to contemporary Roman Empire history.

It happened and in the days, that those went out a decree  
 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα

from Caesar Augustus to be enrolled all the  
 παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν

inhabited (world); (this enrollment first happened  
 οἰκουμένην· (αὕτη ἀπογραφή πρώτη ἐγένετο

of the being governor of the Syria of Kureniōs;) and  
 ἡγεμονεύοντος τῆς Συρίας Κυρηνίου) καὶ

were going all to be enrolled, each one unto the  
 ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν

of himself city.  
 ἑαυτοῦ πόλιν.

"In those days a decree went out from Caesar Augustus that all the world should be enrolled. This was the first enrollment, when Quirinius was governor of Syria. And all went to be enrolled, each to his own city."<sup>7</sup>

The writings of John, comprising the Gospel and the three letters, exhibit a radically different style. The language is extremely simple and the vocabulary limited and therefore repetitive. Yet it is John above all the other New Testament writers who stands in the tradition of the philosophical authors; indeed, it would be difficult to imagine a more profound book in simpler language than the Gospel of John. The following example, the opening of the Gospel, is perhaps an extreme case, but will give a good indication of what the rest of the book is like.

In beginning was the word, and the word was toward the  
Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν

God, and God was the word. This one was in beginning  
θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ

toward the God. All things through him became, and  
πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ

apart from him became not one thing.  
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν.

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made..."<sup>8</sup>

In his use of the word λόγος John has gone beyond the philosophers, equating the "principle" of reality with the living person Jesus Christ.

No two styles could be more unlike than those of John and Paul. In contrast to John's vocabulary, Paul's is immense; not only does he exhaust the word supply of the Greek speech familiar to him, but he creates his own words as he goes. No other New  
(7) Luke 2:1-3 (RSV)  
(8) John 1:1-3 (RSV)

Testament writer can claim as many words peculiar to his own writings. Moreover, Paul often leaves out words which the reader must supply; this may arise from the fact that he dictated his letters to a secretary, sometimes in haste. Sentences like the following are not uncommon:

A door for to me has opened great and active, and  
 Θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ  
 adversaries many.  
 ἀντικείμενοι πολλοί.

"For a wide door for effective work has opened to me, and there are many adversaries."<sup>9</sup>

More typical is the example below, which illustrates Paul's argumentative manner:

If and Christ is preached that out of dead he was raised,  
 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,

how are saying among you some that resurrection of dead  
 πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν

not is? If but resurrection of dead not is, neither  
 οὐκ ἔστιν; εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ

Christ was raised; if and Christ not was raised, empty.  
 Χριστὸς ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν

then the preaching of us, empty also the faith of us.  
 ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν.

"Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ has not been raised; if Christ has not been raised, then our preaching is in vain and your faith is in vain."<sup>10</sup>

Of the other New Testament writers, mention should be made of the author of the Revelation to John, who was not the same as the John of the Gospel and letters. The Apocalypse contains many irregularities, indicating perhaps that its author was none too familiar with the rules of Greek grammar. Irregularities of con-

(9) I Corinthians 16:9 (RSV)

(10) I Corinthians 15:12-14 (RSV)

cord are frequent, such as ὁ νικῶν ποιήσω αὐτὸν στύλον "he who conquers (nominative), I will make him a pillar (accusative)."<sup>11</sup>

The various parts of the New Testament were composed between about 50 A.D., the period of Paul's first letters, and 150. The most important books had appeared by 110. The New Testament formed a base for the writings of the church fathers, notably Justin Martyr (100?-165?) and Origen (185?-254?). The former possessed a style reminiscent of the New Testament in its directness and vitality, while the style of Origen harks back to Aristotle in its complexity and lack of spontaneity.

The papyri form one of the most interesting bodies of literature surviving from the ancient world, and are valuable from a linguistic standpoint. These everyday documents, preserved in the dry Egyptian climate, were written by all sorts of men, from government officials to farm hands. Private letters among the papyri exhibit differences in spelling, according to the education of the writers, and show that many expressions in the New Testament are stock phrases used by all letter-writers.

The papyri were produced during a thousand-year period from 300 B.C. to 700 A.D. They illustrate the natural changes which were to transform the κοινή of the Hellenistic age into modern Greek. Some of these changes were the use of ι for ε, αι, οι, υι and ει; θ for δ; ο for ὦ; disappearance of the initial aspirate; and the use of υ as a consonant.<sup>12</sup>

We will conclude this section with several examples from the papyri. The first of these dates from 152 or 141 B.C., and consists of a letter of introduction written by a businessman for

(11) Revelation 3:12

(12) Hadas, pp. 46-47

his representative, who has been sent to transact some sort of business.

Polukrates to Philoxenos greeting. If you are well and  
 Πολ[υ]κράτης Φιλοξένωι Χαίρειν. εἰ ἔρρωσαι καὶ  
 the other things to you according to word are, it shall be  
 τάλλα σοι κατὰ λόγον ἐστί, εἴη  
 ever as we choose. Concerning which things we wished,  
 ἂν ὡς αἰρούμεθα. ὑπὲρ ὧν ἡβουλόμεθα,  
 we have sent to you Glaukias being of us own  
 ἀπεστάλκαμεν πρὸς σε Γλαυκίαν ὄντα ἡμῶν ἴδιον  
 having had common words with you. Have grace therefore  
 κοινολογησόμενον σοι. Χαριεῖ οὖν  
 having heard him and concerning which things he has appeared  
 ἀκούσας αὐτοῦ καὶ περὶ ὧν παραγέγονεν  
 having indicated, above all but of yourself taking care,  
 ὑποδείξας, μάλιστα δὲ σαυτοῦ ἐπιμελόμενός.  
 that you may be healthy. Goodbye. Year 29 Phamenoth...  
 ἵν' ὑγιαίνῃς. ἔρρωσο. [ἐ'τους] κθ' Φαμενώ[θ].

"Polykrates to Philoxenus greeting. If you are well and things in general are going right, it will be as we desire. As regards those things we wished, we have sent to you Glaucias who is personally attached to us to consult you. Please therefore give him a hearing, and instruct him concerning those things he has come about. But above all take care of yourself that you may be in health. Goodbye. The 29th year, Phamenoth."<sup>13</sup>

The "29th year" referred to is either that of Philometor, 152 B.C., or Energetes II, 141 B.C. The word ἴδιον "own" used to mean ἑαυτῶν "ours" was in common usage; New Testament parallels are found in Matthew 22:5, I Corinthians 7:2, and I Thessalonians 2:14. The letter of introduction is common in the New Testament; Romans 16:1-2, I Corinthians 16:10-12, and Ephesians 6:21-22 are examples.

The following example is an invitation to dinner, dating from

(13) Milligan, George, Selections from the Greek Papyri, pp. 24-25

the second century A.D. The phrase ἐν τοῖς Κλαυδίου Σαραπίωνος "in the of Claudius Serapion", meaning "in the house of Claudius Serapion", is paralleled in the New Testament in Luke 2:49, ἐν τοῖς τοῦ πατρός μου "in the of the father of me", meaning, "in my father's house."

Asks you Antonius to Ptolemaios to dine by him unto  
 Ἐρωτᾷ σε Ἀντώνιος Πτολεμαῖοι διπνήσ[αι] παρ' αὐτῷ εἰς  
 couch of the lord Serapis in the of Claudius Serapion  
 κλίνην τοῦ κυρίου Σαραπίδος ἐν τοῖς Κλαυδίου Σαραπίωνος  
 on the 16 from hour 9.  
 τῇ 16 ἵς' ἀπὸ ὥρας θ'

"Antonius, son of Ptolemaeus, invites you to dine with him at the table of the lord Serapis in the house of Claudius Serapion on the 16th at 9 o'clock."<sup>14</sup>

The "9 o'clock" referred to would have been 3 p.m.; the "couch" in the interlinear translation has been rendered as "table" by Mulligan, but in the Graeco-Roman world one reclined at a banquet.

One final example of the papyri will be given in an English translation; it consists of a letter from a schoolboy to his father. In the Greek version the double negative οὐ μή occurs; the effect of this is simply to strengthen the expression, making it "certainly not" rather than simply "not." The double negative is common in the New Testament, especially in the letters of Paul.

"Theon to Theon his father, greeting. You did a fine thing! You have not taken me along with you to the city. If you refuse to take me along with you to Alexandria, I won't write you a letter, or speak to you, or wish you health. And if you do go to Alexandria, I won't take your hand, or greet you again henceforth. If you refuse to take me, that's what's up! And my mother said to Archelaus, 'He upsets me: off with him!' But you did a fine thing! You sent me gifts, great ones, husks! They deceived us there, on the 12th, when you sailed. Send for

me then, I beseech you. If you don't send, I won't eat, won't drink! There now! I pray for your health. Tubi 18."<sup>15</sup>

Other documents preserved in the papyri include a letter hiring dancing girls (237 A.D.), a complaint against a priest (159-160 A.D.), a public notice disclaiming the debts incurred by a wayward son (first or second centuries A.D.), an order to return home for the census (104 A.D.), the report of a law suit (49 A.D.), a marriage contract (170 A.D.), and an early Christian letter (fourth century) from one Justinus to a certain Papnuthius. A most interesting document consists of a certificate of membership in the Worshipful Gymnastic Club of Nomads, presented to the boxer Herminius on the occasion of the forty-ninth performance of the Augustan Games, September 22, 194 A.D.; enclosed with the certificate is a letter from the Emperor Tiberius (42 B.C.-37 A.D.) acknowledging a gift of a golden crown which the Club had presented to him upon his victory in Britain.

(15) Mulligan, pp. 102-103

## VI. Greek in English

Of all the non-Germanic Indo-European languages only Latin can claim a greater influence in English than Greek. Latin remained the language of the Church after the fall of the Roman Empire in the West; it became the international language of commerce, diplomacy and learning for western Europe, as the κοινή Greek had been for the Graeco-Roman world in the heyday of the Roman Empire. Latin was thus in direct contact with English in the early stages of the latter's development, and large numbers of Latin words have entered English either directly or indirectly through French, a Latin-based tongue.

Greek did not come into direct contact with English until the time of the Renaissance, which brought a revival of Greek learning and literature; since that time, however, English has borrowed Greek words on a large scale. Usually these borrowed words are Latinized, both by transliteration from the Greek alphabet and by substitution of Latin inflectional endings. κ becomes c, as in acacia for ἀκακία; αι becomes ae, χ becomes ch, υ usually becomes y, and the ending -ος becomes -us, as in Aeschylus for Αἰσχύλος; ου becomes u and ει becomes i; οι becomes oe and final -η becomes -a, as in amoeba for ἀμοιβή; in certain cases υ becomes v, and γ before γ, κ, ξ, or χ becomes n, while final -ον becomes -um, as in evangelium for εὐαγγέλιον "gospel."

Most words of Greek origin in the English language are combinations of two or more Greek words; most of these combinations did not exist as such in the original Greek but were formed upon incorporation into Latin, English or whatever language the new word is entering. Such words are indicated by an asterisk in the



following discussion. Moreover, Greek elements have often been combined with Latin words or words of other languages; such combinations are called hybrids, and are indicated here by a double asterisk. The formation of hybrids from Greek and Latin elements is not difficult, since the two languages are closely related, and have more words in common than either one has with, say, German, or any other branch of the Indo-European family.

In the vast majority of cases a Greek word borrowed by English had already been derived from an older word in the original Greek. Through the use of various suffixes nouns can be made from verbs, and verbs from nouns. The verb **γράφω** "I write", for example, gives rise to the noun **γράμμα** "letter", which in turn gives rise to the noun **γραμματεὺς** "secretary, scribe", from which is derived a verb **γραμματεύω** "to be a secretary"; from the plural of **γράμμα** comes the adjective **γραμματικός** "knowing one's letters", from which arises the verb **γραμματικεύομαι** "to be a grammarian"; also from **γράφω** arise the nouns **γραφή** "a drawing, a writing" and **γραμμή** "a line", plus the adjectives **γραπτός** "marked as with letters" and **γραφικός** "capable of painting" or "suitable for writing." What is most important as far as English is concerned is the combining form of **γράφω**, which is **-γραφία**, "-graphy", a widely-used form as will be evident from the examples presented below. For this reason we will not attempt to trace the Greek elements in English back to their original sources; we will content ourselves with reference to the nearest Greek equivalent, that from which the English word is immediately derived.

Some words of Greek origin have long and involved histories. "The noun chártēs [**Χάρτης**] 'sheet of papyrus' (the ancient writing paper) is interesting for the variety of its development in Eng-

lish. It was borrowed by Latin in the form charta (cf. Magna Charta). The Latin word passed through French to become the English chart, and through Italian and French to produce the doublet card. A Latin diminutive chartula entered English through Old French to yield charter, and through Italian and French to yield cartel. Other French and Italian derivatives of the word developed into carton and its doublet cartoon. An Italian derivative cartoccio entered English through French to form cartouche, an architectural and archaeological term. A corruption of cartouche produced a doublet, the more familiar word cartridge.<sup>1</sup> Thus the influence of Greek upon English is a good deal larger than it appears at first glance.

Of any particular body of words in the English language, scientific terminology probably contains the largest number of forms derived from Greek, and the number of such words increases almost daily as new biological species are catalogued, new chemicals developed, and new techniques perfected. Nybakken lists about 885 Greek words from which approximately four thousand combinations are derived.<sup>2</sup> Religion is another area in which Greek words figure prominently; Greek was the language of the early Christian church and of the New Testament writers.

The remainder of this section is devoted to a listing of some English words of Greek origin, organized in various categories. The list is by no means exhaustive, but attempts to serve as an introduction to the Greek in English.

1. Words taken directly from Greek with no change except transliteration

(1) Burriss, Eli E. and Casson, Lionel, Latin and Greek in Current Use, pp. 200-201

(2) Nybakken, Oscar E., Greek and Latin in Scientific Terminology, pp. 148-223

βάσις "step", "foothold"-- basis  
 δόγμα "opinion", "decree"-- dogma  
 ἠχώ "echo"-- echo  
 θέσις "a placing"-- thesis  
 ἰδέα "idea"-- idea  
 κλίμαξ "ladder"-- climax  
 κόσμος "world"-- cosmos  
 μάρτυρ "witness"-- martyr  
 πάθος "passion, emotion"-- pathos  
 σκελετόν "dried-up"-- skeleton  
 φάρυγξ "throat"-- pharynx  
 χάος "void, first state of the universe"-- chaos  
 χαρακτήρ "distinguishing mark"-- character

2. Words slightly changed, usually due to Latinization

ἄγγελος "messenger"-- angel  
 ἀμοιβή "change"-- amoeba  
 γυμνάσιον "gymnasium"-- gymnasium  
 δίσκος "quoit"-- disc  
 εἰρωνεία "pretended ignorance"-- irony  
 προφήτης "prophet"-- prophet  
 σφαίρα "ball"-- sphere  
 ὕμνος "hymn"-- hymn  
 φύλον "race, tribe"-- phylum

3. Words derived from Greek words

βοτάνη "plant"-- botany  
 γλῶσσα "tongue"-- glossary  
 ἐκκλησία "church"-- ecclesiastical  
 ἐπίσκοπος "overseer"-- episcopal

Μοῦσα "Muse"-- music, museum

πρεσβύτες "elder"-- Presbyterian

σχολή "leisure time"-- school

4. Word combinations of Greek origin

κεφαλή "head", πός, ποδός "foot"-- cephalopoda\*

πλατύς "flat", ἔλμινς, ἔλμινθος "worm"-- platyhelminth\*

σοφός "wise", μωρός "foolish"-- sophomore\*

φίλος "friend, lover", σοφία "wisdom"-- philosophy

5. Greek words widely used in forming compounds, using their combining forms as the first element of the new word

αὐτός "he, self, same", combining form αὐτο- "auto-":

with βίος "life" and -γραφία "a writing"-- autobiography\*

with -γράφος "writer, instrument for writing"-- autograph\*

with Latin mobilis "able to move"-- automobile\*\*

with -νομία "law, principle"-- autonomy

τῆλε "far off", combining form "tele-":

with γράμμα "letter"-- telegram\*

with σκόπος "watcher, observer"-- telescope\*

with πάθος "feeling, emotion"-- telepathy\*

with φωνή "voice"-- telephone\*

ὕδωρ "water", combining form ὕδρο- "hydro-":

with Latin carbo "coal"-- hydrocarbon\*\*

with ἤλεκτρον "amber"-- hydroelectric\*

with φόβος, combining form -φοβία "fear"-- hydrophobia

6. Greek words widely used in forming compounds, using their combining forms as the second element of the new word

γράφω "write", combining form -γραφία "-graphy":

with βιβλίον "book"-- bibliography

with καρδιά "heart"-- cardiograph\*

with στενός "narrow, thin"-- stenography\*

with τόπος "place"-- topography

with φῶς, φωτός "light"-- photography\*

κράτος "power, rule", combining forms -κρατία "-cracy" and -κράτης "-crat":

with ἄριστος "best"-- aristocracy

with αὐτός "self"-- autocracy

with French bureau "desk"-- bureaucrat\*\*

with δῆμος "people"-- democracy

with πλούτος "wealth"-- plutocrat\*

λόγος "word, principle", combining form -λογία "-logy", "collection of knowledge":

with ἄνθρωπος "man"-- anthropology\*

with βίος "manner of living"-- biology\*

with γῆ "earth"-- geology\*

with μορφή "shape"-- morphology\*

with θεός "God"-- theology

with Latin socius "companion"-- sociology\*\*

with χρόνος "time"-- chronology\*

with ψυχή "life force, soul"-- psychology\*

νόμος "law, custom", combining form -νομία "-nomy":

with ἄστρον "the stars"-- astronomy

with δεύτερος "second"-- Deuteronomy

with τάξις "order, arrangement"-- taxonomy\*

φωνή "voice":

with μικρός "small"-- microphone\*

with Latin radius "ray"-- radiophone\*\*

with Sax (A. J. Sax, inventor)-- saxophone\*\*

## 7. Greek prepositions and other words commonly used as pre-fixes in English

ἀμφί "both, both sides, around":

with βίος "manner of living"-- amphibian

with θέατρον "theatre"-- amphitheatre

ἀ-, ἀν- "not, without":

with μορφή "shape"-- amorphous

with ἄρχω "I rule", combining form -αρχία "-archy"-- anarchy

ἀντί "opposite, against":

with English aircraft-- antiaircraft\*\*

with θέσις "setting, placing"-- antithesis\*

with toxin, from τόξικος "poison"-- antitoxin\*

with φωνή "voice"-- antiphon

ἐκ, same as Latin ex "out of, away from", "formerly":

with λείπω "I leave"-- eclipse

with στάσις "standing, position"-- ecstasy

εὖ- "well, good":

with γένος "family", "birth"-- eugenics\*

with λόγος "word", combining form -λογία "-logy"-- eulogy

with φωνή "voice", combining form -φωνία "-phony"-- euphony

κατά "down, away", "concerning", "entirely":

with λόγος "word, list"-- catalogue

with λύσις "a loosening"-- catalysis

with ὅλος "whole"-- catholic

μετά "with, after":

with μόρφωσις "form, semblance"-- metamorphosis

with φυσικός "physical, natural"-- metaphysics

μικρός "small", combining form μικρο-"micro-":

with English film-- microfilm\*\*

with κόσμος "world"-- microcosmos\*

with σκόπος "watcher, observer"-- microscope\*

μόνος "one", combining forms μον-"mon-" and μονο-"mono-":

with λόγος "word, saying"-- monologue\*

with English rail, from Latin regula-- monorail\*\*

πάς "all", combining form παν-"pan-":

with American-- Pan-American\*\*

with θεός "god"-- pantheon

with όραμα "sight, spectacle"-- panorama\*

παρά "beside, beyond":

with γράφω "I write"-- paragraph

with psychology-- parapsychology\*

πολύς "much, many", combining form πολυ-"poly-":

with γάμος "marriage"-- polygamous\*

with γωνία "angle"-- polygon

with φωνή "voice", combining form -φωνία "-phony"-- polyphony\*

πρό, "same as Latin pro "before":

with λόγος "word"-- prologue

with σκηνή "tent"-- proscenium

πρώτος "first", combining form πρωτο-"proto-":

with πλάσμα "form"-- protoplasm\*

with τύπος "model, type"-- prototype\*

σύν "with, together with":

with άγωγή "a bringing, a leading"-- synagogue

with μέτρον "measure", combining form -μετρία "-metry"-- symmetry

with θέσις "a placing, setting"-- synthesis

**τέσσαρες** "four", combining form **τετρα-** "tetra-":

with ethyl, from **αἰθήρ** "ether"-- tetraethyl\*

with **μέτρον** "measure"-- tetrameter\*

**ὑπέρ** "over, above, beyond":

with **κριτικός** "able to judge, evaluate"-- hypercritical\*

with sensitive, from Latin sensus-- hypersensitive\*\*

**ὑπό** "under, below":

with **δέρμα** "skin"-- hypodermic\*

with **χόνδρος** "cartilage, breastbone"-- hypochondriac\*

8. Noun-forming suffixes with noun or adjective bases commonly used in English

**-εῖον** "-eum", signifying "place for":

with **Μοῦσα** "Muse"-- museum

with Mozart-- Mozarteum\*\* (in Salzburg)

**-ία** "-y", forming an abstract noun

(many examples in 6. above)

**-ισμός** "-ism", denoting "belief in, doctrine of, characteristic of", and **-ιστής** "-ist", denoting "one who practices or professes":

with **ἄ-** "not" and **θεός** "God"-- atheism\*, atheist\*

with Latin capitalis "of the head"-- capitalism\*\*, capitalist\*\*

with **ἰδέα** plus Latin -alis "suitable for, pertaining to"-- idealism\*\*, idealist\*\*

with **κύκλος** "circle, wheel"-- cyclist\*

with **διάλεκτος** "dialect"-- dialectism\*

with Latin socialis "companionable, social"-- socialism\*\*, socialist\*\*

**-ίτης** "-ite", signifying "inhabitant of, one associated with", also chemicals and minerals:

with **δύναμις** "power"-- dynamite\*

with Menno (Menno Simons, founder)-- Mennonite\*\*

with Denver-- Denverite\*\*



-ίτις "-itis", denoting "inflammation of":

with ἄρθρον "joint"-- arthritis\*

9. Noun-forming suffixes with verb bases

-σις "-sis", "-sy", indicating "act of, state of, result of":

with αἰρέω "choose, select"-- heresy

with ἀναλύω "loose, break up"-- analysis

with τίθημι "to set, place", stem θε-- thesis

-τήριον, similar to Latin -torium, "place for", "act of":

with κοιμάω "put to sleep"-- cemetery

with κρίνω "I judge", stem κριτ -- criterion

with μονάξω "to be alone"-- monastery\*

10. Adjective-forming suffixes with noun or adjective bases

-ικός "-ic", signifying "pertaining to, belonging to":

with Latin Germanus-- Germanic\*\*

with φύσις "nature"-- physics

with ψυχή "life force, soul"-- psychic

(Very often this suffix is combined with -ist in 8. above, resulting in such forms as socialistic, atheistic.)

-οείδης "-oid", from εἶδος "form", indicating "like, resembling":

with ἀστήρ "star"-- asteroid\*

with Latin humanus "human"-- humanoid\*\*

11. Adjective-forming suffix with verb bases

-τικός "-tic", denoting "fit for, able to, pertaining to":

with σημαίνω "to give a sign, signify"-- semantic\*

with φωνέω "to speak"-- phonetic\*

## 12. Verb-forming suffix with noun or adjective bases

-ίζω "-ize", indicating "to make like", "to subject to",  
 "to act with":

with Diesel (Rudolf Diesel, inventor)-- dieselize\*\*

with μηχανή "machine"-- mechanize\*

with philosophy-- philosophize\*

with Latin vapor "vapor"-- vaporize\*\*

τέλειος

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